THE PACIFIC

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Pac Theo Sem
Reading Room

JUST TODAY.

"Just this day in all I do
To be true;
Little loaf takes little leaven;
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

"Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
Heart, the only sure is near,
Wisdom says.

"Step by step, and day by day,
All the way,
So the pilgrim's soul wins through,
Finds each morn the strength to do
All God asks for me and you—
This obey."

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

The Pacific for October 29, number 44, bears date of October 22, and number 43, through an oversight of the printers. We call attention to this mistake, hoping that those who keep the paper for binding will remember it and not think that number missing at the end of the year. Nevertheless we shall file a few extra copies for emergency calls.

No new nation has been founded in the last eighteen centuries that was not founded by missionaries, said Dr. Hillis at the recent meeting of the American Board in Brooklyn. Dr. Hillis quoted Leigh Hunt the great English financier of the orient as saying that were it not for the missionaries the Pacific coast of Asia would not be much in commerce.

The sick benefit system as applied by the Odd Fellows lodge and other secret orders has been inaugurated in some St. Louis churches by the Society of Applied Christianity. The new movement recognizes the need of a new department in the church through which the members may cooperate with one another in applying the principles of Christianity to the affairs of life.

The New York Chinaman who had his naturalization papers canceled a few weeks ago in accordance wih a ruling by one of the justices of the supreme court of that state came to this country when he was 18 and has been here for fifty years. He was in the navy under Farragut, and has papers showing an excellent record while there. He says: "Of course I feel badly about it. I have been in this country since I was a boy and never had any trouble of any kind in all the years. I have a family and two of my daughters are married and live on Staten Island. I have tried to be a good American citizen." His naturalization papers were issued in 1892. The laws of 1882 expressly forbid the naturalization of Chinese. The order for the canceling of the papers in this case was therefore legal. But the law is not a just one. It will be altered some time. The world-consciousness is growing, and the time is coming when there will be no barriers between the nations.

Of immeasurable value is the successful experiment of chemists in the United States Department of Agriculture in paper making out of corn stalks. The problem of a future supply of paper at reasonable cost is solved now. At present it costs about a dollar more to make a tone of pulp from corn stalks than it costs to make the same amount from wood. But it is said that when the proper machinery has been brought into use and the corn stalks are grown where they can with little expense be moved to the mills the expense will be at least fifty per cent less. It has required a large amount of wood during recent years for pulp for the paper mills, and with the supply lessening every year greatly the price of paper would have soared high ere long if this experiment with corn stalks had not proved successful. The paper on which The Pacific is printed is made from wood pulp. It is manufactured at Everett, Washington.

The Indian population of Canada is estimated at 110,000, only about 10,000 of whom are pagan. The Roman Catholic Church claims 35,000; the Anglican 16,000; the Methodist 14,000; the Presbyterian 3,000 and the Baptist 1,000. Full blooded Indians are ordained ministers in all these denominations except the Baptist. A few weeks ago the British Weekly contained a description of a London Missionary Society pageant in which were the words: "In the first scene you will find a camp of Canadian Indians where the timely arrival of a missionary prevents a human sacrifice." A resident of Nova Scotia enters objection as follows: "Since Canada is only forty-one years old, the implication is that these human sacrifices have taken place during that time. Canada, the greatest of the British Dominion, must indeed be in crude state of civilization if such a thing were still possible. But human sacrifice was never possible, for the reason that no Indian tribe of British North America ever included that idea in its religious system. One tribe, the Haidas of the Queen Charlotte Islands, which lie in the Pacific, used to hold cannibal feasts when they had prisoners of war. One or two instances are said to have taken place since confederation, but this has been disputed. Some of the tribes in the extreme North used to expedite the death of their old people. This was, howver, frequently a case of dying for one's people."

The miseries of the unemployed press hard on the sympathies of the English people. Deputations have been received of late at many of the church services and the ministers have preached with special reference to the problem. Dr. Clifford, the great Baptist leader, had a large number at one of his recent services and gave a representative an opportunity to speak in his pulpit. In the course of his own remarks Dr. Clifford said: "My sympathy with the unemployed, perhaps, is due to a large extent to an indelible impression made upon my spirit when I was a lad. I shall never forget six weeks in my village home. I see my mother now. My father was out of work. He had gone to Bradford in search of work. He does not get it. He writes home to say he has not got it. I see my mother there, tears streaming down her face because she has nothing in the shape of food to give the lads and lassies at home. Six weeks of that kind of experience I had, and that experience burned right into my soul." The Rev. J. H. Jowett of Birmingham, a Congregational leader, gave the side galleries of his church to a company of the unemployed one Sunday morning, and said among other things: "An honest working man is just as much a servant of the state as a postman or a policeman or anyone else whose old age is provided for by the state." In addressing the unemployed directly Mr. Jowett said: "You have come here because you think that the Church of Christ should be on the side of Christ. It is right, and it is well. But you, too, must be on his side—on his side not only in your claim to work,

but in straight living, in purity, intemperance, at home and outside your home, with your wife and children and with your fellow-men. If you insist that others be Christians, you must be Christians too." From time to time Mr. Jowett's words were greeted with applause, and when later the company of unemployed had gone outside they gave rousing cheers for the preacher. Not only in England where conditions are different from what they are in this country, but here also and all around the world the industrial system is on trial. Plainly the indications are that it will have to be greatly modified. Men who need work and want work must be given work always and everywhere.

PACIFIC COAST IN BRIEF.

Pacific Theological Seminary, seeking to be as practical as possible, will arrange for each one of its students to spend a week with some pastor hereabouts, studying his methods of work.

The annual convention of the Woman's Suffrage Association will be held in Seattle in 1909. It will be the 41st annual convention. Seattle has been making a special effort to secure conventions for 1909, that being the year for the Alaska-Yukon Pacific exposition.

The Mohawk Indian Conference recommended to congress the appropriation of sufficient additional funds to provide all of the homeless California Indians with homes. The platform adopted at the conference held recently will be found in part elsewhere in this number of The Pacific.

The November number of the Sunset Magazine is a valuable one for San Francisco, setting forth as it does, so finely, by picture and story the stage to which the rebuilding of the city has advanced. Before another year shall have rolled around business will be going on very much as it was before the great disaster of 1906, and in very much the same localities as theretofore.

The Congregational Home Missionary Society is arranging a series of "Home Mission Lectures" with stereopticon slides on such topics as: "The Frontier, The Immigrant, The Eastern Field, The Middle West, The Pacific Coast. One or more of these sets will be kept in Berkeley for Pacific coast use. The sets on the two topics first named are about completed. The others will not be ready for several months.

The Rev. Dr. Sydney Strong of Seattle has prepared a Life of Christ in pictures. The pictures are to serve as suggestive models for teachers or parents. While the teacher or parent tells the scripture story the child is to copy the picture in connection therewith in a little book expressly arranged for that purpose. When the book is filled the child will have a complete Life of Christ. The little book with an accompanying sheet of pictures can be had for ten cents or a dozen for one dollar.

When houses were in great demand soon after the earthquake and fire in 1906 a man bought a house in one of the cities of San Francisco bay for which he paid about $8,000. Recently he sold it for $5,750. When some one expressed sympathy with him in his loss, he remarked, "Oh don't worry about me; I'm going into business and I'll make it up soon." He was about to enter the saloon business. May the remarkable temperance wave sweeping over the land latterly so increase in volume that in the not far distant future no money will be made in such a manner!

A San Franciscan by the name of Navona who went up to Portland as a first-class passenger on a coast steamer started in to beg on the streets and at homes at an early hour last Thursday morning and by four in the afternoon when he was arrested had taken in $39.46. He admits that he has ways of getting the necessaries of life without begging. But seems to prefer this as an easier way of making a living. Among those deceived by him was the Young Woman's Christian Association which sent a note to the Y. M. C. A., asking that "the unfortunate man" be aided. It is bad policy to give to people who go around begging. In the majority of cases they are frauds. Money should be given through the organized societies.

The graft prosecution in San Francisco scored two victories recently—one in the conviction of E. A. S. Blake on the charge of attempting to bribe one of the jurors in the Reuf case; the other in the unsolicited confession of Blake soon after his conviction. In this confession it was shown that the plot had thickened and that two lawyers representing Reuf and his friends had come forward with an offer of $10,000 for Blake and $100 a month for his wife as soon as the doors of the penitentiary should close on him. This, of course, was to prevent, if possible, a confession. The graft prosecution is moving slowly, but it is moving; and scores of persons of "good standing" yet in the city are trembling lest their infamies be disclosed, by what they fear may yet be brought out in the courts, and which they are doing all they can to prevent by every effort to clear those now under indictment.

It seems that the recent decision by the supreme court of Oregon holding that the town of Medford is exempt from the provision of the local option law is not one of general application. Medford has special privileges granted by legislative enactment in 1905, and it is said that only two other towns, Condon and Estacada, are similarly circumstanced. All charters enacted prior to 1905 were superceded by the local option law of 1906 in things relating to the liquor traffic in towns in which the counties have voted "dry." And charters enacted since 1905 are controlled by the provision that all charters must be "subject to the criminal laws of the state." The supreme court of Oregon has held that the local option law is a criminal law. Accordingly with these exceptions, already named, counties voting "dry" make legally "dry" all towns and cities within their borders.

CHRONICLE AND COMMENT.

The American Missionary Association recommends Sunday February 7 as Lincoln Memorial Sunday. This is the nearest Sunday to the 100th anniversary of Lincoln's birth, which was February 12, 1809. Offerings for the A. M. A. work among the Highlanders of the South will be taken on that Sunday.

Candidates for the Yale entrance examinations have of late years been showing many lapses in English orthography. The defect has been especially notworthy in spelling. In order to compel better work in the preparatory schools it is announced that papers of candidates showing marked defects in spelling, punctuation, grammar and English idioms will be rejected.

The most recent advance in the educational relations between Harvard and institutions of Germany, is an agreement on the part of Harvard to accept as guests of the corporation five advanced students each year for a period of ten years. These students, who will be selected by the Prussian ministry of education, will have access to all departments and be freed of tuition charges.

The 80th anniversary of the American Seaman's Friend Society was celebrated a few days ago in New York. Work among sailors was first started by some members of the Brick Presbyterian Church of New York in 1816. The first Mariners' Church was built a few years later on Roosevelt street near the East river. In 1828 the society which for eighty years has been doing a grand work all around the world was organized. The first Sailors' Home was started by this society in New York in 1831. Fifty years ago the society inaugurated a system of loan libraries which have done great good. The books were loaned to ships for the use of the seamen. More than 10,000 of these libraries have been sent out.

A convention in Chicago of 4000 delegates has declared in favor of a speedy construction by the government of a deep water way from the lakes to the gulf. The declaration is that there should be a strait connecting Lake Michigan with the Gulf of Mexico by way of the Illinois and Mississippi rivers; that the development of this trunk line should begin at once; and improvement of the branches of this main line, such as the upper Mississippi with its tributaries, the Ohio with its leading tributaries, including the Tennessee and Cumberland; the Missouri, the Arkansas, the Red, the White and other rivers, and the interstate inland water way of Louisiana and Texas, should proceed simultaneously with the development of the principal line.

The Congregational Home Missionary Society takes commendable stand as to denominational comity, and declares as follows: "All wide-awake Christian people are interested these days in securing closer relations between different bodies of Christians. The Home Missionary Society has worked unceasingly toward this end for many years. Recently it has taken a forward step by arranging with the Presbyterian Board of Home Missions to submit cases of dispute with reference to the occupancy of new communities to joint commissions of pastors in the vicinity. Already one such commission has brought forth good results. Others are being planned for. We stand ready to enter such agreements with any denomination of Christians. We cannot bring about ideal conditions alone. But we are willing to go much more than half way."

According to a Shanghai correspondent the Chinese government is about to issue instructions to the viceroys and governors of provinces asking them to send a certain number of student applicants to Peking to be examined, the successful candidates to be sent to this country to study at the expense of the government, in accordance with the suggestions when the Boxer indemnity was returned. One province in China has arranged recently to send 20 students to the United States and to European countries. All but six will study engineering. These will give themselvevs to commerce, law, and shipbuilding. There is a great awakening as to education in China. A century hence China will be one of the great world powers. China will be heard from. Let the world look out for China!

A New York daily paper remarks that feminine defense in that city of the big hats seems for the most part to take the unanswerable form of obstinate silence, and a continued wearing of the marvelous structures. But that now and then a resentful peep is heard. One woman writes to the New York Times that its article from which The Pacific quoted last week was timely, and says: "Say it again, and again. Make the women of New York appreciate the fact that they infringe upon the rights of others when they wear the crude millinery of the day in public places." And she asks that something be said to the dealers, stating that she had gone to one of the best millinery parlors recently and after trying on every specimen shown her had gone home hatless and disgusted. When finally this lady left an order for a hat specially designed she was looked at with a smile of pity for her ignorance.

Twenty Protestant denominations represented in the Home Missions Council which consists of the secretaries of the various home mission boards of the United States, and representing 20,000 members, are planning for a publicity campaign in seventeen of the leading cities in the United States. The cities to be visited are: Boston, Hartford, Buffalo, Cleveland, Pittsburgh, Baltimore, Atlanta, Richmond, Broklyn, Cincinnati, Nashville, St. Louis, Chicago Kansas City, Omaha, St. Paul and Minneapolis. In each city there will be a two days' meeting, the addresses to be given being entirely without denominational color or bias. About twenty men of national reputation will be engaged to addres the meetings, among them being the governors of several States, college presidents, leading judges, bishops, national secretaries of missionary societies, and men who are expert on the immigration and labor problems. Among the topics to be presented are: "To-day's Outstanding Problems of Home Missions," "The Unity of the Church and Its Mission to America," "A Christianized America—for Nation Building and for World Redemption," "The Backward People," "The Church and Social Problems."

Our public school system is being weighed in the balances and in several respects is found wanting. Said President Goodwin of Packer Institute, New York, at the last annual convocation of the University of New York: "A second system of education for the United States is yet to be worked out. When comlpeted it must provide for both character development and adequate eqipment for the battle of life. In recent times the American school has not kept pace with national progress in production and methods of doing business. The majoriy of children need a different training in the public schools from that which has been in vogue. Both the secondary and the elementary schools are seriously defective in the matter of adjustment to present conditions. While there has been some broadening of the scope and improvement of the quality of instruction, educators still largely ignore the interests of that great and growing class of boys who are to be wage-earners, artisans, and tradesmen. The indictment against our present scheme of elementary instruction is that it overburdens the memory with uninteresting and useless material. Something must be done to induce these pupils to stay in school and finish courses that will prepare them to perform well their parts in the practical affairs of life. The conception of trades schools, industrial and business courses, is the only thing that will do this. There are two great reasons for the establishment of trade and industrial schools and courses. The first is the good of the youth themselves; the second is the welfare of the nation in the upbuilding of its industries. The system of apprenticeship has disappeared, and somehow the public school must be made to take its place. We are gradually coming to recognize the injustice of organizing

our high schools in the interests of the few alone who are able to command a liberal or semi-liberal education. The demand for some special training for the vocations is based upon the impulse to rescue unfortunate boys from social submersion, and to afford every willing worker a fair opportunity for self-support." President Goodwin declared that the high schools of the State of New York are doing practically nothing to meet the growing demand for skilled workers of all kind. They contribute in that state less than two per cent of the persons who enter annually the so-called "unlearned" professions. It is very much the same the country over. The times are ripe for a change from the Atlantic to the Pacific.

THE MOHAWK PLATFORM.

Application of the Christian Principle of Altruism Urged

The platform adopted at the Mohawk Conference the last week in October, after rehearsing what has been accomplished for the Indian during the last quarter of a century continued:

"A much larger task is before our country in the control of our non-contiguous possessions as to the methods of whose government there is less agreement among our people and our law givers. In their behalf, as in behalf of all our dependent or belated peoples, the duty of this conference is to insist upon the application of the universal Christian principle of altruism. We are not to consider what they can do for us, but what we can do for them. We are not to look upon those peoples as inferior, but as our equals in right, if not yet in opoprtunity, and we are to put them in the way of receiving every opportunity for justice and liberty that we possess, that they may share with us the rights of full self-government. To this end we must ask laws to help them, rather than to help us, and by education and every form of Christian service bring them into the full possession of the highest Christian civilization.

"Believing that we are to count no races inferior in subject, but that all races of man have the same right to life, liberty and happiness that we enjoy, and that so far as their care has been put in our hands, it is our duty to seek to give them their rights, we now offer to the American people and our legislators these following recommendations for certain particular needs that require present and pressing attention:

"1. Observing the confusion which comes from the complexity of administration, particularly in Alaska, and the difficulty in securing prompt administration of justice, we ask Congress to consider whether some more united and responsible form of administration may not be devised, and particularly we ask that laws be enacted and executed which by imprisoning offenders shall prevent the sale of intoxicating liquors to the natives. We also ask that increased appropriations for the education of Alaskan youth be made.

"2. The additional appropriation needed to purchase small homesteads for the rest of the wronged, dispossessed and homeless Indians of California, Congress should make at this coming session, to complete the work of justice and mercy so well begun by the Government last year.

"3. The allotting of their land to Navajo Indians who have for years lived on the public domain should be completed under section 4 of the general severalty act; and where the title to land and water which due care of its wards by the Government as guardian would have secured to such Indians has been lost to them and taken up by white men, we believe that the Government should by law provide other land and water rights for such dispossessed Navajos.

"4 We warmly commend the policy of the Indian Bureau, which puts emphasis on the education of Indian youth near their own homes, and the gradual closing of the non-reservation school or the modifying of the course of study and methods of administration so as to admit white pupils and ultimately bringing these institutions under the control of the States in which they are located; and we urge the enlargement of the system of day schools for the people.

"5. For Porto Rico we repeat the demand of justice that the rights of full citizenship be given to all its people. We further ask the immediate extension of the forestry service to Porto Rico, and we further ask the further consideration of such aid or direction as may wisely be given for public projects of irrigation and for the sanitary service.

"6. For the Philippine Islands, we repeat and emphasize the urgent request of the Philippine Commission and the Secretary of War that the tariff relief be given to them, such as has been given to Porto Rico. We protest that the refusal to do this, at the desire of certain financial interests in this country is selfish and unjust.

"7. Hawaii has truthfully sought the rule and protection of the United States. Her peculiar and most important commercial position requires of us special and earnest consideration. We ask of Congress particular study of those conditions which require exceptional legisation in her behalf, particularly in view of the disadvantages which the coatswise shipping act imposed on her in restricting passenger travel. In view of the peculiar populations of Hawaii, we desire that the attention of the Commission on Immigration be given to the special conditions which now limit European immigration.

"8. In view of the coming international congress at Shanghai to control the traffice in opium, we urge that Congress enact a drastic law which shall forbid the production, manufacture, importation, sale or distribution of opium in any of its forms in our country or in any of its dependencies except to be used under strict medical direction.

"9. We accept the doctrine so often declared, from Washington to Roosevelt, that morality and religion are essential to national well being, and therefore we urge upon the missionary bodies continued and increased attention to educational and missionary work among all our dependent peoples."

AUTUMN IN THE SAN JOAQUIN VALLEY.

W. N. Burr.

Every tree is a thing of glory today, decked in green and gold. The apricot over the way is wearing a golden robe, with just a trace of green dotting it here and there; and the umbrella-tree beside it wears dark green over gold—a queenly combination which nature has drawn from the royal wardrobe for the autumn festivities. The vivid yellows and the summer greens that the cottonwoods are wearing seem each to be contesting with the other for the place of leading color, with the yellows gaining steadily on the stubborn greens that seem loath to give up their summer finery. Walks and yards are strewn with leaves—yellow and brown, damp and dry; and some good people see and feel the poetry of it all, and some don't. Some who sense the magnificence of this autumn pageantry are at the some time a little ruffled in spirit as they contemplate the mess that the autumn forces are making, which must be cleaned away by people who already have enough to do. But that

Ohio, on the subject of temperance. At the close he sugis the way in this life—after every festivity comes the cleaning-up time. After every meal the dishes must be washed; after every wedding the floral decorations must come down; after every banquet the tables must be cleared and put away; and the price of all our autumn glory must be paid with rake and broom.

But we can afford it. It pays in the long run to eat, and to get married, and to open mind and heart to the splendors of the autumn time. Life, physical and mental and moral and spiritual, has been invigorated, and the incidental cleaning-up is only a homely chore, like milking the cow, that can be done with all the inspiration of the day's delights flooding one's soul while he sits on an unsteady milking-stool, and mechanically presses the yielding udders of a solemn cow. Life is great and true, and even while raking leaves that the autumn breezes shower upon walk and lawn, one can lift up his soul and feel the thrill of the wonder of it all! The higher inspirations and the homely activities of life are srangely intermingled, and blessed is he who can throw off the tyranny of drudgery, and rising above the limitations see the vision of the glory, while with his hands he performs the homely task.

In the olden time when, instead of reading James Whitcomb Riley as we do today we read Bryant, there came an autumn picture from that shaggy old poet's pen that lodged somewhere in mind or memory or whatever it may be that grasps and holds such things and these autumn days have awakened it and brought it once more into prominence:

"The wild flower and the violet, they perished long ago,
And the briar-rose and the orchids died amid the summer glow;
But on the hill the goldenrod, and the aster in the wood,
And the yellow sunflower by the brooks in autumn beauty stood."

That, of course, is an Atlantic Coast picture, but there is something in these autumn days in the San Joaquin valley that seems more closely akin to the Eastern autumn than we have ever found in our sojourn of nearly twenty years in other portions of California. The golden-rod is not very much in evidence just here in this portion of the valley, though we would expect to find it in a tramp among the hills at the foot of the mountain ranges that shut us in, miles away, to the east and to the west. Not so beautiful as the Eastern golden-rod, however. California lags behind in a few things, and this is one of them. The "yellow sunflower stands in autumn beauty" here as well as in the East, but it is not particular about choosing a place for itself, "beside the brook"—any old place will do, field, or fence-corner, or dusty roadside. But after years spent amid the pepper-trees and orange groves of Southern California, one feels the autumn thrill here, and sees the autumn coloring more as he remembers it in the East.

And thus far the San Joaquin autumn has been all sunshine and glory, except for one dark, rainy day two or three weeks ago. The warm sun is not too warm—the heat of the summer days has passed away as a tale that is told, it has only been as a memory for now these many weeks. Life is worth living, comfort abounds, and he who has eyes to see and a heart to feel can gather the wealth of the deeper life every time he looks from the window, or steps out into God's out-of-doors.

Tulare, October 30, 1908.

IN MUNICH, CAPITAL OF BAVARIA.

C. S. Nash.

The claims and charms of Munich are well-known in America. There are said to be several hundreds of our countrymen here at all times, and this autumn a larger number than usual. The stream is in constant flow. Most visitors stay but for a casual view. Nothing like the whole number present at any time is ever gathered together with one accord in one place. The chief centre of American life here is the American church. It is Episcopalian, broadened and simplified in its services of worship, avowedly adapting its ministry to all Americans. The present rector is a young man, Rev. Henry Rawle Wadleigh, once a co-worker in New York City with rector Edward L. Parsons of Berkeley. He is strong, manly, deeply Christian, with exceedingly good intelectual parts, an able preacher, a winsome soul. He fits finely this distant parish, where his words reach many a gifted man and woman over here for a holidiay or a year of special culture. He has just preached splendid sermons on freedom to think and to be, on the personal choice of Christ and righteousness, on the union of Christians around the Savior. After a proper term of service here, his permanent place seems to some of his new friends to be back in the thick of the battle in the home land.

The church possesses an excellent circulating library, now numbering several hundred volumes, free to all Americans. It is a daily centre of personal exchange and bureau of information. Much is done by the genial librarian, as well as by the rector, to help newcomers and to promote the general welfare. Such a ministry of books adds much to the power of a church in a foreign city, as it would to the power of a church in small and poorly equipped towns in the home land.

We can now testify that Munich is able to furnish, upon sufficient appeal, at least one solid month of perfect weather in the high California sense. We are told apologetically that the summers bring much rain and the winters much snow. We know to our own pleasure that the past month has been rainless and cloudless, cool and tonic. The altitude here is 1,700 feet, and the snow-clad Alps are visible twenty miles to the south. The Bavarian highlands, one of the most charming mountain and lake districts in Europe, stretch away in all southerly directions into Switzerland and the Austrian Tyrol. It is eight and ten hours by rail to Vienna, and about the same time to Prague, Dresden, Leipsic, Berlin, Lucerne, or Verona. Quaint, mediaeval, fascinating Nuremberg is but three hours distant, Augsburg, with its memories of the Reformation, but fifty minutes.

Munich is an elegant modern city with nearly 600,000 inhabitants. In Germany only Berlin and Hamburg exceed it in size. It is one of the chief centres of art. It is full of imposing architecture and elaborate monuments. Being the residence of the Bavarian court and the headquarters of an army corps, it carries at all times the color and consciousness of the royal presence. The university, dating from 1472, boasts more than 5,000 students annually. The university library contains 450,000 volumes, while the royal library possesses more than 1,300,000 volumes and 40,-000 manuscripts.

These meagre data suggest how desirable a residence for several purposes is this chief city of southern Germany. No wonder it is filled with excellent hotels and lodging-houses, while its citizens are prepared to take in the newcomer in his own language wherein he was born. The First Church of Berkeley is proportionately represented here. It is no small satisfaction, being six months and six thousand

miles away from home, to find here Prof. and Mrs. C. A. Kofoid and Miss Ednah Keyes. Together we rejoice in the new pastor for the dear home church, and call down upon it and him in union the blessing that maketh rich.

THANKSGIVING PROCLAMATION.

Once again the season is at hand when, according to the ancient custom of our people, it becomes the duty of the President to appoint a day of prayer and of thanksgiving to God. Year by year this Nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples we have grown and prospered in material things to a degree never known before, and not now known in any other country.

The thirteen colonies which struggled along the sea coast of the Atlantic and were hemmed in but a few miles west of tidewater by the Indian-haunted wilderness have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans and it exercises dominion alike in the Arctic and tropic realms. The growth in wealth and population has surpassed even growth in territory. Nowhere else in the world is the average of individual comfort and material well-being as high as in our fortunte land.

For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress in moral and spiritual things. With a nation as with the individuals who make up a nation, material well-being is an indispensable foundation. But the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent in piling heap upon heap, those things which minister merely to the pleasure of the body and to the power that rests only on wealth. Upon material well-being as a foundation must be raised the structure of the lofty life of the spirit if this nation is properly to fulfill its great mission and to accomplish all that we so ardently hope and desire. The things of the body are good, the things of the intellect better; but best of all are the things of the soul, for, in the nation as in the individual, in the long run it is character that counts. Let us, therefore, as a people, set our faces against evil and with broad charity, with kindliness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life.

Now, therefore, I Theodore Roosevelt, President of the United States, do set apart Thursday, the 26th day of November, next, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes or in their churches, most devoutly to thank the Almighty for the many and great blessings they have received in the past and to pray that they may be given strength so to order their lives as to deserve a continuation of these blessings in the future.

In witness whereof, I hereunto set my hand and cause the seal of the United States to be affixed.

Done at the City of Washington, this thirty-first day of October in the year of our Lord, one thousand nine hundred and eight and of the Independence of the United States the one hundred and thirty-third.

THEODORE ROOSEVELT,
President.

ALVEYA ADEE, Acting Secretary of State.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 15.

By Henry K. Booth.

Temperance Meeting—A Study of Temperance Organizations. Jer. 35:1-9.

The genesis of the organized effort for temperance is found in the publication of a pamphlet in 1785 by Dr. Benjamin Rush of Philadelphia on "The Efforts of Ardent Spirits on the Human Mind and Body." As a result of reading this pamphlet, the first temperance society was formed in Morean, N. Y., in 1808. Its interest is mainly historical, for it had no permanent influence. But this same pamphlet took hold on the conscience of one of America's greatest preachers, Lyman Beecher, and the result was the organization of the American Temperance Society in Boston in the year 1826. Many prominent clergymen and physicians aided in the work of enlightenment in regard to the necessity of total abstinence. And under Neal Dow, "the Columbus of prohibition," the first prohibition legislation was enacted in the so-called "Maine law" in 1851. From that time forward the movement has had these two objects—the growth of individual abstinence by education and the securing of State prohibition by legislati on.

We will now review briefly in the order of their found ing some of the temperance organizations.

1. The Sons of Temperance.

The order was organized in 1842 on the plan of the fraternal orders. It has insurance and benefit features. Men and women are members and there is a cadet branch for boys. It is a secret society. It has branches in England and Australia. Since the Civil War the society has declined in membership and influence.

Other less important organizations of a similar character organized in the same period were the Templars of Honor and Temperance, The Royal Templars of Temperance and the Templars of Temperance.

2. The Independent Order of Good Templars.

This is the most important of the fraternal temperance organizations. It was organized in New York in 1851 and has spread over the whole world. It has initiated over 5,000,000 members. Its ritual has been translated into twelve different languages. Its growth and influence have steadily increased. A recent convention of the order was held in Oakland, which was very largely attended. It would be impossible to estimate the good it has accomplished.

3. National Temperance Society and Publication House.

This was organized in 1865 at Sarattoga, N. Y., for the purpose of creating temperance sentiment. It has issued and distributed books, tracts, pamphlets and essays, held public meetings and called national and international conferences. It publishes the National Temperance Advocate. Its publications have been given world-wide importance and its work as an educative force has been potent.

4. National Prohibition Party.

The failure of the advocates of temperance to force a prohibition plank into the platforms of either of the great national parties led to the organization in 1869 of a National Prohibition Party. Beginning with a membership of about 5,000 the party has steadily grown until at the last election over 2,000,000 votes were cast for its presidential candidate.

5. The Woman's Christian Temperance Union.

This most important temperance organization was the direct outgrowth of a most remarkable religious movement in Ohio. In 1873 Dr. Dio Lewis lectured in Hillsborough,

gested the enlistment of women in this work. The seed fell in soil ready for an instant growth and before the year was gone scores of women's temperance societies had sprung up all over the country. It was called the Woman's Crusade. These sporadic movements took head and shape at Cleveland in 1874 in the amalgamation of these scattered societies into the National Woman's Christian Temperance Union. From its beginning the movement was fortunate in having as its head one of America's greatest women—Frances Willard. Her enthusiasm, earnestness and genius for organization have made the W. C. T. U. a real force for the cause of temperance in America. Today the movement is highly and elaborately organized, with its department of organization, prevention, education, evangelism and legislation. No branch of direct or indirect temperance agitation but is compassed by the W. C. T. U.. Its influence has been tremendous. It has a membership of over 600,000.

6. The Anti-Saloon League.

This is one of the most recent and successful organizations whose object is the ultimate extinction of the liquor traffic by means of legislation. It was organized in Washington in 1895. It has now in operation 42 state leagues. It is largely due to the work of the league that such a wave of prohibition sentiment swept over the country last year, affecting especially the Southern states. In six states absolute prohibition was enacted and in thirty-four widely restrictive local option was put in force. As over against 3,000,000 people living in "dry" territory in 1870, there were 33,000,000 in 1907. The work of this league in our own state of California has been more widespread than we realize an an active cmpaign is on for more drastic prohibitory legislation this year.

These are a few of the agencies that are working for the cause of temperance in America. Their net result has been the creation of an ever-increasing temperance sentiment which will doubtless ultimately solve for us the great liquor problem.

THE NEW SURGERY.

By Rev. Ben. F. Sargent.

When he declared that there was "nothing new under the sun," modern surgery had not come into the range of Solomon's vision.

A month's residence in this place—Rochester, Minn.—and a close study of the methods employed here by the Doctors Mayo and their staff of able assistants, would lead even Solomon to believe that some new things had happened in the surgical world.

Of the two Mayos—Dr. Will and Dr. Charlie, as they are here affectionately called—it is impossible to say which has the greater skill. Each is supreme in his own domain, one operating on the eye, ear and throat, the other on the remainder of the body. They are about the same age, approaching middle life, and in manner much alike.

The amount of work done is prodigious. One morning last week Dr. Will Mayo performed twenty-three operations, several of them being very heavy. Usually the two doctors operate alternately, their rooms being separated only by the sterilizing room. During every operation a free clinic is held, attended by more than a score of surgeons from every part of the world. In this way, while one is operating and lecturing a patient is being prepared in the other operating room. Thus operations are continuous for four hours.

The total operations for 1907 were 5,523. One might infer that the most of these were simple operations. The reverse is true. The published list of 1907 shows the following: For cancer of the stomach, 83; for ulcer of the stomach, 41; many of these requiring the removal of a part of the stomach and the making of a new opening into it. There were 1,151 cases of appendicitis, 245 of goiter (124 of them being ex-opthalmic); 556 cases of hernia. Interested ones will ask—and my only motive in writing is to aid such—what per cent of these operations were successful? Of the 3,315 abdominal operations 97 9-10 per cent were successful, and of non-malignant inter-peritoneal cases 98 7-10 per cent were a complete success. Of the other cases 98 5-10 per cent proved successful.

Though I have called this the new surgery, it is only new in careful detail. This is seen in the complete diagnosis given every case. This is done by the assistants, and so well done that it is only necessary for the doctor himself to pass upon the "finding" of the examiners. On the average forty new cases are examined daily, and 200 who have been operated upon report to have their incisions dressed.

The same care in detail, which consumes a full week in getting into the hospital, is used in the preparation of the patient for the operation, in the etherizing of the patient and in the operation itself, as well as the care following it. On the walls of the main office is a card proclaiming the sentiment from Emerson, that—

"If you can make but a mouse-trap superior to anyone else, the world will make a path to your door."

That is the secret of the new surgery. They do things just a little better than anyone else, and the patients come from every state in the Union, and even from across the water.

It is said that a specialist in New York, needing an operation, went to his noted specialist friend in Philadelphia, to find posted on his door a card, "Gone on a vacation." Having another specialist friend in Chicago he went there, to find a similar announcement on his door. So he came on to Rochester to find that his Philadelphia friend had been operated on and returned home the day before his arrival; that his Chicago friend had also been operated upon and was lying in the hospital, and he himself was operated upon that week. They tell here a "story" of how a mother came with two sons, Henry and William, both of whom were well battered up from football, baseball and other disasters. Here her attention was called to the fact that while with Henry it was the left leg that was crippled, with William it was the right. William's right eye was gone, but with Henry it was the left optic that had suffered. So it was with the lungs, and, indeed, with other parts of their anatomy. Now, as there was hardly enough to make two whole boys, first Dr. Will took the two, and, a la Burbank, grafted the sound features of one and eliminated the undesirable features of the other, thus making room for the new graft. When he was through from the chest down, Dr. Charlie took the case and **Burbanked** the eyes and ears, till both were complete. When the mother went home she had both her sons in one composite boy which she called Henry-William, a boy who was ever after noted for a double appetite and inordinate desire to play, yet was certainly a vast improvement on the originals.

To close in a more serious vein, let anyone afflicted beyond ordinary hope and ordinary surgical remedy, despair not. Save up a few hundred dollars and journey to this

Mecca of hope, believing that with God's blessing upon these skilled men relief and enlargement of life and length of days will be yours.

Rochester, Minn., Oct. 20, 1908.

Among the Churches.

Oakland, Second.—There was one addition to the membership Sunday on confession.

San Francisco, Bethlehem.—Four persons united with the church Sunday, two on confession.

Oakland, Pilgrim.—The pulpit was occupied last Sunday by the Rev. G. F. Ekins of Millbury, Mass. Mr. Ekins will be with the church again next Sunday.

Calexico.—This church has called the Rev. M. A. Martin as pastor, and he is at work. A new parsonage, to cost $900, will be ready Nov. 5, and the new pastor and family will occupy it. No debts.

San Diego.—The first communion service of the pastorate of the Rev. Willard B. Thorp with the First Church of San Diego was marked by the reception into membership of 38 persons—the largest number received at any one time in the history of the church.

San Francisco, First.—The twelfth anniversary of Dr. Adams' pastorate was celebrated last Sunday. The nine members received Sunday brings the present enrollment up to 638. During Dr. Adams' pastorate 802 persons have been received into membership and the names of 1,085 have passed from the roll because of death and removals and dismissals.

San Francisco, Park.—The parsonage is just about complete, only a few finishing touches remaining. A fine body of young people is rallying about the pastor and his wife. Fifty of them participated in a most enjoyable Halloween party in the Sabbath-school rooms. At the October communion six members, all heads of families, were received, making a total of ten since the beginning of the present pastorate in May.

Oakland, Fourth.—Five years ago last Sunday our pastor, Rev. F. H. Maar, preached his first sermon in our church to a congregation of forty-six. On the fifth anniversary of his loving service and greatly as a result of his earnest efforts, the church was well filled to welcome five new members to our fellowship—three on confession of faith. The Ladies' Aid Society will hold their annual bazaar and entertainment on Thursday and Friday of the third week in November.

North Berkeley.—The Twilight Communion Service was well attended Sunday and is proving of distinct spiritual value to the church. Eighteen new members were received. There is increased activity in all departments of church work. The Sunday school is steadily increasing in membership and the graded curriculum is creating a deepening interest among the scholars. The mid-week meetings have been especially successful. The average attendance for the last three months during the lectures on Genises was 69. Last Wednesday evening the pastor began a series on "Psychotherapy," and the attendance was nearly a hundred. Congregations at the morning and evening services on Sunday have been larger each week.

Escondido.—The church at Escondido parted reluctantly with the Rev. G. F. Mathes and wife who went recently to the work of the pastorate at Rialto. In all the departments of the church work in Escondido their efforts have been able and effectual so that the church is in a much more flourishing condition than ever before. Under their leadership the Christian Endeavor Society with a membership of 68 has purchased a new $400 piano. The C. E. Society has purchased new song books, and the ladies have purchased new books for the church. During Mr. Mathes' pastorate of three years 50 new members have been added to the church and his historical sermons have resulted in a large increase in attendance at the evening services. Improvements on the church building and grounds costing about $700 have been made.

Grass Valley.—A Harvest Home Day was observed on the eighteenth of October. The church was very tastily decorated with fruits and flowers and autumnal foliage. Dr. E. Harvey Hadlock preached a sermon on "The Blessings and Bounties Which Flow to a Generous Heart," and a liberal Harvest-offering was received. On the fellowing Wednesday night an annual roll-call and church-supper was instituted to which all members of the congregation were invited. The gathering was most successful. The dinner was served in the church parlors and many of the prominent business men of the city were present. In addition to the roll-call letters were read from absent members as well as letters of greeting from former pastors, including Rev. Reuben Henry Sink, Rev. B. Dent Naylor, Rev. F. E. Dell, and Rev. Richard K. Ham. Members of the official board responded to toasts bearing upon the work of the church. Several selections were rendered by the choir, and annual reports, showing the excellent financial condition of the church, were read. The treasurer's report showed a balance on hand—after all bills had been paid—of one hundred and twenty dollars; and the report of the Ladies' Aid Society showed a favorable balance of more than a hundred dollars. The ladies also reported that a bazaar was to be held on the 19th of November from which they hoped to realize three hundred dollars more. To excellent condition of the church made a very favorable impression upon the business men present and on the following Sunday they were present to a man at the evening service. The pastor is delivering a series of Sunday evening addresses upon "Ideal Men and Women," which have been largely reported in the daily papers and have drawn congregations that have filled the church.

Washington and Northern Idaho.

(Charles F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle.)

Seattle, Plymouth.—Plymouth has engaged an entirely new quartet to conduct its music: Mrs. Sylvia Ware Ireland, soprano; Miss Valentine Grant, contralto; Mr. H. T. Hanlin, baritone; and Mr. Wilfred Lewis, tenor.

Seattle.—News has just reached here of the death of Mrs. Percival, wife of our esteemed Missionary of the Sunday School Society for the Spokane region. Further account will be given when the details are known .

Victoria, British Columbia.—The Congregationalists and Reformed Episcopalians of British Columbia held their annual joint association meeting in Victoria Oct. 27 and 28. The two denominations have for some years fellowshipped in this way, each holding separate sessions for the transaction of denominational business. This year Dr. Van Horn spoke on "Jesus and Fellowship," Dr. Dunstan on "Jesus and Wealth"' and Dr. Strong on "Jesus and Society." The British Columbia churches meet with the Northwestern Association for the fellowship so it was very fitting that The Northwestern Association should be represented at Victoria. Besides the above from Seattle, Rev. William Orr Wark of Bellingham addressed the gathering. Rev. T. W. Gladstone, a nephew of W. E. Gladstone, of the Reformed Episcopal Church was Moderator.

Seattle, Pilgrim.—Rev. R. C. Falconer, a graduate of Dartmouth College and Union Seminary, has arrived in Seattle to become the assistant pastor of Pilgrim Church. He will preach each Sunday after Nov 1st, will take charge of one of the many Bible classes of the church, will do some of the pastoral work and some settlement work in connection with the denomination in the city. Recently several Bible clases were organized by Mr. W. H. Lewis to meet Thursday evenings after a fellowship supper and closing in time for the prayer meeting. During the past few months over a hundred have united with the church and it is expected that about forty will unite Nov. 1st. The growth of the church has been such that an assistant

is a necessity and Mr. Falconer comes highly recommended by college and Seminary faculties and others.

Seattle Congregational Ministers' Meeting.—Twenty ministers gathered at the Y. M. C. A. for conference. The speaker was Dr. E. L. Smith, who gave the third of the papers in the sociological series now running. Dr. Smith was for several years a member of the school board, resigning when he went abroad last year, so he was eminently fitted to speak of the schools and the school system of Seattle. The paper was thorough and contained a vast amount of information. The proposed tax amendment and its possible bearing upon church property was discussed and on suggestion of Mr. Clarke a committee was apopinted to take legal advice and notify the ministers as to the opinion of disinterested parties. Nearly all were able to remain for luncheon. The next meeting will be held Nov. 12th, at Plymouth Church. Luncheon will be served at 12:30 and the meeting will follow.

Lewiston, Idaho.—Rev. Samuel B. Chase almost startled some of his congregation last Sunday morning by reading his resignation at the close of the morning service. Mr. Chase has been in Lewiston three years. In this time the membership of the church has doubled twice and the Sunday-school growing from twenty-two to one hundred and seventy-five. In the three years a fine church property has been secured at a cost of about $7,500. Lewiston is a very promising field to the right man, and it is hoped that the right man may be found at once. Mr. Chase has accepted the superintendency of the Idaho Children's Home and Aid Society for the Northern District of Idaho. His headquarters will be at Lewiston for the present, and possibly a permanent home may be established there. The friends of this work, who have been contributing to the work in other states will now turn their funds in to the local work and help to build up a home of which the state may be justly proud. Already the demands, both for children and for home are coming in and the work has been taken up by the Women's Clubs. All correspondence regarding the North Idaho District should be forwarded to Mr. Chase at Lewiston.

Whatcom County.—The new parsonage at Bellingham was completed and ready for occupation before October first. The total cost exceeded $5,000, but the increased value of real estate in the vicinity of the newly acquired property by the making of a park, has enhanced its value several hundred dollars. Four years ago the Bible School classes were graded according to the public schools and the lesson helps were adopted on the graded basis up to the fourth grade. The school is now ready for graded text books through the tenth grade. The plan of putting the Bible School at 10:30 a. m. Saturday, for required work, and substituting a children's church service at the Sunday hour, is being seriously considered. As the fifth year of Rev. Wm. Orr Wark's pastorate draws to a close it is evident that all departments of the church are more flourishing than at any time in the past. The pastor contributes a sermonette of a thousand words to the Saturday issue of one of the local daily papers. For some years this plan has kept up. Over $100 was received for the C. C. B. S. Oct. 25th. Not for many years have the churches of our order in Whatcom county been so well manned and so hopefully situated as at present. Rev. O. P. Avery is leading the Blaine constituency into self-support and the undertaking of providing of a new and centrally located edifice. Rev. Ernest M. Smith has decided to remain with the Ferndale church. He is proving himself to be not only an able preacher but also a leader in the movement for better municipal conditions. On Lumini Island, at Beach, Rev. James D. Hudson has for two years successfully ministered to the people. Few men have so engaging a story to tell as he, of his work among neglected people of the Islands. A launch is needed if Mr. Hudson is to render the kind of service the conditions demand.

Recognition of Prospect Church, Seattle.—In October, 1906, the Seattle Church Extension Society erected a neat and commodious chapel on property which they owned in a rapidly growing part of Capital Hill. On the last Sunday of October that year a Sunday-school was organized under the Society's direction. This school has been continued without interruption ever since and during a large part of the time an evening service has been conducted by Rev. C. R. Gale, Superintendent of the Extension Society. In January of this year the sentiment in the neighborhood became pronounced in favor of an organized church. In view of this feeling a committee of ten was appointed by the Extension Society to consider the feasibility of the plan. This committee was made up of people of the neighborhood, excepting Rev. E. L. Smith, D.D., who had been instrumental in bringing the work to its present condition of usefulness. On Jan. 20 a meeting of those in the neighborhood who were interested was held and the matter discussed. It was then decided that regular weekly prayer meetings should be held and that matters connected with the organization should then be acted upon. At these meetings the constitution and covenant were adopted, officers elected, and on March 19, 1908, a call was extended to Rev. R. S. Osgood of Belle Plaine, Iowa. Mr. Osgood accepted the call and on May third conducted service, this being the first morning service to be held in Prospect Chapel. On May 7th the formal steps necessary for organization were completed and it was voted that the permanent organization should be perfected on June 7th. All arrangements having been consummated a council was called and on Oct. 26, the second anniversary of the beginning of work in Prospect Sunday-school, the church was formally recognized. The council elected Rev. C. F. Clarke moderator and Rev. W. Withington scribe. The records as presented were unusually full and showed the extreme care with which every step had been taken and together with the obvious opportunity of the church for a great work left no room for question or doubt as to the advisability of recognizing the church. The council was also asked to unite with the church if it deemed it proper in recognizing Rev. R. S. Osgood as its pastor. Mr. Osgood made a statement of his religious experience and theological beliefs and answered the questions propounded and it was unanimously voted to proceed with the recognition service at the time the church was received into fellowship. The double service took place immediately after the supper so kindly provided by the ladies of the church and it was a very impressive occasion. Mr. W. H. Lewis brought greetings from the Church Extension Society and Pilgrim Sunday-school which had furnished the inspiration of the movement and for a long time mothered the young Sunday-school. Rev. Dr. W. C. Kantner brought greetings from the Seattle churches. Superintendent Scudder brought the greetings of the churches of the state. The sermon was preached by the Rev. Dr. E. L. Smith from the text, "They continued steadfastly in the apostles' teachings and fellowship, in the breaking of bread and in the prayers." The Rev. H. C. Mason gavev the right hand of fellowship and Dr. Samuel Greene offered the prayer of recognition. The new church enters on its career with unusually bright prospects. The ground and building are free from debt and there is room on the property for the erection of the church whenever it may be needed. The neighborhood is growing rapidly and there are no other churches in the immediate vicinity. The community is prosperous and well able to carry on the work. Besides the Sunday-school and Ladies' Aid Society, there are a missionary society for the women and a flourishing men's club. The membership of the church is now forty-eight and others are expected at the next communion.

Oregon.

Beaverton.—Fifteen persons were received into membership on Sunday October 25. The attendance on preaching services has increased 50 per cent in the last six months. Rev. A. B. Snider, formerly of California, is pastor.

OREGON LETTER.

By George H. Himes.

A number of years ago, when Rev. Thomas McClelland. D.D., was president of Pacific University, he found, in attempting to raise money, a most efficient helper in the person of Rev. Cephas F. Clapp. Now Dr. McClelland is president of Knox College, Galesburg, Illinois, and the necessity of the institution demand an addition to its endowment of a quarter of a million of dollars. In looking over the field for tried workers in this line to aid him in the great under-

taking, he has selected Mr. Clapp for that purpose, and the latter is now on his way to Galesburg to join Dr. McClelland in an aggressive campaign to raise the sum above indicated. Mr. Clapp has been supplying the Forest Grove Church since Mr. Boyd's resignation.

It may be remembered that the late Mrs. Elizabeth Shannon, of the Eugene Church, left $1,000 to the Salem Central Church, not long ago. The estate was settled so that the church came into possession of the money in July, and it was invested by Rev. P. S. Knight, the pastor, in four lots. Very recently three of these lots were sold for $1,000, and now the church has a handsome corner lot for a parsonage.

The Dalles Church has voted to build a parsonage to cost $3,000. Dr. and Mrs. Mrs. Poling are happy in anticipation respecting their new home.

The University Park Church has fitted up the basement of its house of worship for social purposes. This church is now pastorless, Rev. F. L. von Lubken having closed his work on Sept. 1st.

The house of worship of the Park Place Church has been moved to as god a location as the town affords, and now improvements amounting to $1,000 will be made.

The Church at Lexington has been making numerous needed improvements in its house of worship. New pews have been installed.

Rev. Mrs. Ferris, of the Sheridan and Willamina Churches, when she came from Michigan early in the year,, was willing to take any field that might be assigned her where the people were discouraged and where special work was required to arouse them to special effort. She accepted her present pastorates and began laboring earnestly and with a determination that, by the help of the Master, nothing should be left undone to up the influence of the church in both places. The success attending her efforts has been marked, and rededicatory services in each field will be held early in November. Superintendent Folsom, Rev. Dr. Dyott and others will take part in special meetings in this connection.

A new parish hall, an adjunct much needed in all churches, has been built by the Ingles Chapel congregation.

On an August day the friends of Smyrna Church, "Having a mind to work," assembled and before night put a new roof on the house of worship. This church, with Hubbard, and one or two other preaching points, is now without a pastor since the resignation of Rev. A. E. Bradstreet on Oct. 1st.

The Hoodview Church (Wilsonville), Rev. E. E. Reed, pastor, has recently painted the house of worship and parsonage. Mr. Reed has entered his second year.

The Ladies' Aid Society of the First Church, Salem, made over $900 at the State Fair in September.

The Ladies' Aid Society of Highland Church, Portland, now numbers 88. At the Sunday-school rally on Sept. 20th, 268 enrolled scholars were present. The Highland Christian Endeavor Society holds the banner in this city. The pastor, Rev. E. S. Bollinger, is nothing unless an enthusiast, and that tells in Christian work as well as in other lines of effort.

Fully sixty per cent of those who attend the prayer-meeting of the First Church, Portland, are men, and more than fifty per cent of the Sabbath audiences are men.

Rev. Edward F. Green, the "bishop" of southeastern Oregon, and pastor of the Ashland Church, made an extended trip into Jackson and Klamath counties in the interests of Congregational extension work.

The church at Ontario will soon be supplied, if not already, as Rev. Allen J. Hoar has accepted the call.

Rev. E. C. Oakley has returned to his work at Oregon City after an extended trip through a number of the Eastern states.

One of the rare preachers of Oregon is Rev. Evan P. Hughes, and he is situated at Corvallis where he can do great good among the student body of the Oregon Agricultural College. Already many of the students are coming to realize that while Mr. Hughes is a good preacher, he is also a teacher and a friend.

The number of accessions of the Oregon churches was small for the quarter ending September 30th, but it must be remembered that the vacation time came in this quarter. Eighty-one new members were reported, with a loss of 45. so the net gain was only 36.

Communion was observed in the First Church today, and 23 new members were added.

Portland, Nov. 1, 1908.

DEDICATION OF CERES CONGREGATIONAL CHURCH.

On October 25th occurred the dedicatory services of the new congregational church of Ceres, Cal. Present with us for the day were Rev. L. D. Rathbone and Rev. M. B. Fisher of Berkeley.

The services, both in the morning and evening, were most delightful. As a preface to the morning sermon by Mr. Rathbone the history of the church up to the present time was given. Also the chairman of the building committee told of the successful completion of the building, free from debt with a balance on hand of 48 cents. He moved that 2 cents be added to it, changing it into a half-dollar of 1908 coinage and kept as a souvenir. Later Mr. Fisher happily remarked that he and Mr. Rathbone should like to add the 2 cents, therewith handing over two bright pennies.

The key to the building was handed to the clerk of the church, who, in turn, with a few remarks, gave it to the pastor, Rev. D. Goodsell, who responded. The chairman of the financial committee reported the cost of the church, which was $2,224.89.

The two committees were then discharged with a grateful vote of thanks by the members of the church.

Mr. Rathbone delivered an excellent sermon, followed by the dedicatory prayer.

Church History, by Julia Hughes Persing.

It is but fitting—as we meet here today to dedicate to God our new church home—that we take a brief glance backward and think, for a moment, what the years have brought to us.

Five years ago last May 17th began the visible life of this church we love. Her real birth had been ere that in the consecrated mind and heart of her founder, Rev. Clinton Douglas, who looked forward to her great usefulness when established here in this land of sunshine.

It was a very warm afternoon when that little handful of people gathered in the shade of the pastor's temporary home for the purpose of organizing a church. The outlook was not promising. For nearly four square miles there was almost nothing to be seen but dry wheat stubble—not a tree, or shrub; the only thing of beauty the lovely golden poppies smiling and nodding and peeping at one everywhere amid the dry stubble, as if to bid the heat take hope of better things to come. And the man at whose lead we had come—looking out over the dry land, saw not it, but the Smyrna Park, which was to be and now is. And he saw, also, with his indomitable courage and keen insight, the wonderful growth of this church we love, and he worked to that end, despite obstacles that would have discouraged a weaker spirit; despite oppositions and great difficulties, and as a monument to his untiring efforts and courage of heart does our church stand today.

Never shall we forget, also, in this meeting, when the infant church seemed so weak, how that other leader, Dr. Charles A. Dickinson, arose, his tall form slightly bent, and

his expressive face marked with the evidences of years and the lines of a strenuous life, but now all aglow with light, and how he said to that little band:

"Friends, we are making history. Whatever we do this day let us remember it shall be handed down to our children's children. We stand at the beginning of things here. Let us be sincere and honest in all we do * * * for remember, we are making history."

His earnest words stilled the homesick thought and inspired our courage and zeal as we listened to him who had swayed his thousands in the far East by his eloquence and power.

There was no shelter for our church; no prospect for one. Then God touched the heart of a man in the East. He sent the money for a lot and building if the men here would construct it. So the way opened and the chapel was begun. We met there ere the roof was on or windows in, and until the building was completed.

There was no Sabbath-school at first; almost no children and no superintendent. But our founder, who saw so far ahead, said: "There is a noble one coming; let us elect him before he gets here." It was done, and the office awaited his coming and has been gladly waiting on him ever since. Into our Sunday-school has Mr. Amos Hiatt thrown the experience of his years of work among children, young and older, and our interesting attendance today testifies to his labors of love and influence among us.

Thus has our whole church grown from so small a beginning; the children drifting into the Sunday-school from here and there, just as the older ones have gathered into the congregation—some from the farther East or middle West; some drawn by hopes of health renewed; others because of changed fortunes, and still others lured by the wonderful opportunities of this noted land—many of whose vivid expectations paled before the practical light of existing realities.

Somehow, during those years we scarcely thought of the crude rafters and rough walls around us, so great was our brotherhood, so deep our enjoyment of being together—each one so far from home, perchance at the moment putting aside thoughts of far-away loved ones to reach out a hand of welcome to the stranger within our gates.

Most of us had been used to grander churches and the harmony of sublime services, but in the hearts of many here today I doubt if memory ever played upon sweeter chords than those stirred by thoughts of past hours of worship in that crude old chapel.

There were many festive scenes within its walls. There we spread our yearly church family dinners, with mental feasts for desserts, and there, too, we brought our dead, while our hearts beat in unison of sympathy and love for those bereaved. There, also, was our leader brought for his last solemn service; he who, like one of old, was not permitted to enter into the promised land of accomplishment, but was suffered only to look over into it by the eye of faith. No stately memorials of the East, clothed with richness of detail, could surpass in beauty of simple pathos and dignity of mutual sympathy some of the services held beneath rough beams and bare walls that were nearly hidden for the time by love's tribute of greenery and flowers.

In every step of the way, when it grew dark for our little church, God has opened up the way and bade us follow. When we faced the necessity of a new building and the calling of a pastor, it seemed for a time that this was the end. We could go no farther. It was a remarkable meeting on Wednesday night, January 2, 1907, when we met in the old chapel to decide. Minds and hearts were stirred with the perplexing question. Undercurrents of feeling swept among us, moving all deeply, though the surface remained calm. It seemed we faced a Red sea., with mountains of doubts and difficulties on either side and the waters ahead chilly with discouragements and impossible to cross. Then quietly, gently God moved back the waters into walls on either side, but so still was the moving that even we who were watching and waiting scarce knew a path had been opened up till we stepped forward and found sure footing. Gladly we pressed on till today we have safely reached the other side.

On Sunday, January 6, Rev. J. K. Harrison—now gone home to God—was with us, helping plan for the new building, and on September 12 the corner stone was laid.

God's hand of favor has been upon our church from the first. He has helped us every step of the way. In the selection of a pastor, just at a critical time, He sent us Rev. Dennis Goodsell, who has been wonderfully successful in guiding our church to this day we celebrate. He has put into the work here the energy of his great nature; while the personality coming from his deep experiences of proving God's promises, his happy optimism of seeing only the best in life, his consecrated zeal and devoted heart have all helped to keep our thoughts, as a church, toward the cross of Christ.

God has wondrously blessed us in every way and He stands ready to bestow other blessings as we need them. It will depend on us as a church. If we, as members, are each one faithful and true, if we abide 'neath his wondrously shadowed rock of strength, then will He pour out upon us still greater gifts of his matchless love and care.

Ceres, Cal., Oct. 31st.

SONOMA ASSOCIATION.

The Sonoma Association held its fall meeting with the Cloverdale church on Tuesday and Wednesday, October 27 and 28. All but one of the churches were represented.

Rev. W. C. Day of Sonoma was elected moderator and an interesting program was carried out. Addresses were made as follows: The Non-Church-going Multitudes and How to Reach Them, by E. E. Chakurian.

What Brings Real Inspiration to the Ministry? by R. W. Rogers.

Sin in the Light of Modern Thought, by Henry Ainsworth.

The Music of the Sanctury, by C. E. Wingate.

Man's Work Preparatory, by T. J. Bauder.

Modern Journalism, by Ira G. Hambleton.

Home Life and Family Religion, by J. Spoolman.

Echoes from the State Conference, by W. C. Day.

The Association sermon was preached by Pastor Rogers of Petaluma, on The Christian Definition of Freedom.

It was a source of great regret that Rev. W. L. Jones was too ill to be present. He was to have given some reminiscences of his long years in the ministry. Rev. A. B. Patten was greatly missed, also. He was detained at home by illness contracted at the State Conference.

The reports from the churches showed them all alive to their opportunities. Santa Rosa and Petaluma, our big churches, have had excellent growth during the past year, Santa Rosa receiving 68 new members and Petaluma 66.

Rev. L. D. Rathbone brought a message of good cheer and hope from his state-wide outlook.

Pastor Ainsworth and his people were unsparing in their efforts to make everyone feel at home. Delightful homes, a church building unequalled in comfort and beauty, and abundant evidence of cordial fellowship, all combined to make the meeting a memorable one.

Special mention should be made of the addresses by Messrs. Ainsworth, Wingate and Spoolman; the sermon gave proof that pulpit eloquence is not yet a tradition and brought the gathering to a worthy close.

Among resolutions adopted was one recognizing the deplorable evil of race-track gambling, expressing appreciation of the work now being carried on by the California Anti-Race Track League, and tendering aid and support in every possible way.

The Association also put itself on record by resolution as being in hearty accord with the graft prosecution efforts now in progress in San Francisco, expressing appreciation of what has already been done, it pledged its moral support in further efforts along the same line. I. G. H.

MILLS COLLEGE.

For the past eight years Rev. Raymond C. Brooks, D.D., has been the pastor of the church in Mills College, in connection with his pastorate of the Pilgrim Congregational Church of East Oakland. Having recently resigned his Oakland charge to accept the pastorate of a large and important church in Walla Walla, Wash., Dr. Brooks found it necessary to sever his connection with Mills College also.

His decision caused deep regret at that school, where he has long been held in high esteem, and last Saturday, after the evening prayer service, which he conducted, he was presented with a silver loving cup in token of the affectionate regard of both faculty and students. The cup was placed in his hands by Mrs. Mills, whose fitting words of appreciation were seconded by those of Professor Keep, who spoke on behalf of the "two hundred contributors and well wishers to Dr. and Mrs. Brooks." An original poem, voicing the love of the students, was read by one of their number, after which Dr. Brooks responded with much feeling, thanking the givers and expressing his deep and abiding interest in the welfare of the college. Mrs. Brooks then gave several musical numbers, after which a short reception was held, at which many expressed their sense of personal appreciation to the retiring minister.

On the following afternoon Dr. Brooks preached his farewell sermon at the college. The discourse was an earnest and hopeful summing up of the Christian doctrines which he has proclaimed during the past years; and with many regrets this fruitful and happy pastorate came to a close.—I. K.

MINISTERS' MEETING.

The paper at the meeting of the ministers of San Francisco and vicinity last Monday wasc by the Rev. O. L. Corbin, on the subject of "Doing." Next Monday the Rev. L. D. Rathbone is to give a paper. The meeting will be at the Seminary in Berkeley.

Last Monday it was in the Green Street Church, San Francisco, where the ladies of the church gave a fifty cent lunch for twenty-five cents.

The Rev. A. W. Hare of Los Angeles was a visitor at the meeting last Monday.

At the close of the meeting the annual meeting of the Ministerial Relief Society was held. The old board of directors was re-elected. They are Rev. Messrs, Frear, Rowell, Pond, Hitchcock and Maar.

The report of the treasurer showed that contributions had been received from 24 churches during the year, anr that the total income for the year was $939.05. Two ministers and the widow of another have been aided; and $100 has been given to the national society.

NOTES AND PERSONALS.

Dr. Adams is much in demand these days for his lecture on his trip around the world.

Two stories of the new Chinese Mission House in San Francisco are up, and the work is progressing finely.

The Rev. Dr. H. M. Tenney, Pacific Coast secretary of the American Board, returned from the East the first of the week.

Rev. Joseph Rowell spoke at Haywards last Sunday concerning the Holy Land. Mr. Rowell is sharing with many in an entertaining way that which he gathered while on his recent visit to Palestine.

The Rev. A. W. Palmer of Plymouth Church, Oakland, began last Sunday evening a series of sermons on "Religion and Good Health." Topics are: What is the Emmanuel Movement, Some Dangers in Mental Therapeutics, The Subconscious Mind and What it Does, The Power of Suggestions, The Healing Ministry of Jesus, Health,giving Values of Faith and Prayer, Practical Conclusions for Individuals and the Church. A generous distribution of cards announcing this series brought a crowded house Sunday evening.

Rev. Geo. H. DeKay spent last Sunday and Monday in Colusa county for the Anti-Saloon League on the No-License question. On Sunday he held meetings at Arbuckle, Williams and Maxwell, and on Monday night at Princeton. Mr. DeKay reports a wide and varied ministry as supply. He has preached all but ten Sunday the present year. Nearly three months of this was as supply for the First English Lutheran Church at San Francisco, where he was offered a call as pastor. Next Sunday he will preach in the Presbyterian Church in Calistoga.

A NEW MISSIONARY SCHOONER.

It will be of great interest to all friends of missions and especially to the children of our Sunday-schools to learn that the new schooner, "Hiram Bingham No. 2," will be dedicated next Saturday, at 10 a. m., and will probably sail for Micronesia in the afternoon. The services will be held on board the vessel promptly at the hour named. She will lie at a wharf not far from the Ferry Building in San Francisco for several days while being loaded. The wharf is Howard street wharf, slip number 1, just south of the Ferry building. The children of our Sunday-schools are especially invited to visit the boat and be present at tne dedicatory service on next Saturday morning at 10 o'clock.

THE HOME

A CAUSE FOR COURAGE.

By Rev. Clyde W. Greenlee.

We count it joy when fall we not
Within the tempter's reach and lure;
Not thus the way the Apostle taught.
To meet the trials we must endure.

He counts it joy when tried we are,
That faith thus proved may patience work.
Let me not fear the greatest power
Of Satan's vengeful wiles which lurk.

To me no harm shall ere befall
From Satan's deepest plots and skill,
If I but trust my Lord in all,
And seek to do my Master's will.

The Lord to me salvation brings.
Of whom shall I then be afraid?
For him who trusts, and bravely sings,
All dangers cease and fears are laid.

New Plymouth, Idaho.

THAT TIRED FEEELING.

"Tired! What do you mean by being tired? I don't know the feeling." These were the words of a middle-aged man who had always led an active life. It is an interesting question how much of this freedom from a feeling well known to most of us was due to an unusually robust constitution which the appearance of the speaker failed to indicate—and how much to his Quaker training and belief, leading to a calm, serene, industrious life, "without haste, without rest."

Prof. Frederic Lee, of Columbia University, recently gave a paper on the subject of "The Problem of Fatigue" before a medical convention. While much of it was technical and suited only to the learned doctors to whom it was addressed, yet it contained suggestions not beyond the comprehension of the ordinary mind. When we are "dead tired" it may not interest us to be informed that it is due to some chemical change that has taken place in the system, caused either by the loss of valuable material essential to activity or to the accumulation of waste products. We say that we are tired because we have overworked. Can we be sure that this is the real reason? It is a well-attested scientific fact that intense mental activity is capable of giving rise within the body to profound chemical changes. Professor Lee cites an instance of a child who was poisoned by its mother's milk shortly afer the latter had been subjected to a severe fright, and shows that it is quite possible for a depressed or disturbed mental state to produce a chemical change in the system which will cause a feeling of fatigue.

We all know how much less fatiguing is the work we like to do than the task that we detest. The boy too tired to do an errand for his mother will engage in strenuous exercise on the ball field. The girl exhausted with her school work will dance till midnight. The young woman who feels quite unequal to the simple household tasks will play golf for hours. There is no doubt that when a man feels greatly depressed his ability to work is appreciably lessened. Some one has said: "Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself." This is the reason why the labor which brings us the joy of success wearies us far less than the unsuccessful endeavor. If we will learn to cultivate happy emotions, and to enjoy the work that is given us to do, or, at least, not to rebel against it, we shall have less of that tired feeling. Said an old Scotchman: "If I canna bring my lot to my mind, I can bring my mind to my lot."

Expectation of a blow is said to increase the pain felt, and even in some cases to cause such pain. A story is told of two medical students engaged in dissection: One playfully drew the handle of his scalpel across the finger of his friend, who started, cried out, and declared that he felt the pain of the blade cutting through to the bone. In like manner expectation of fatigue may increase, or even produce, the feeling of fatigue. We should not allow ourselves to think "How tired this work is making me!" but rather, "How much good it will accomplish," or "How strong I may become by this means!"

Professor Lee shows that while fatigue manifests itself chiefly in the fact that the muscles and nerves respond less readily to a given stimulus, and finally lose the power of response altogether, yet in its early stages a "temporary heightened irritability" or power of response may be noticed, and an aparent but not real heightened capacity for work. Common experience corroborates this conclusion. Does not every woman know that when exhausted with household labor she finds it difficult to rest? She sees dust and dirt and disorder which would ordinarily escape her attention or fail to annoy her, but which she now feels impelled to remedy immediately, at whatever cost to her wearied frame. It is well to recognize this "heightened irritability" as a sign of fatigue, and closing the eyes to dust and cobwebs, to lie down peacefully, assuring ourselves that there is another day coming with increased strength ,and that the present duty is rest.

Eminent Italian and German investigators have learned by careful experiments that sugar in the food tends to lessen fatigue and increase muscular power. As the result of such investigations more sugar has been added to army rations. The Canadian lumbermen, a fine muscular class, consume a great deal of sugar in the form of molasses. Alpine guides consider lump sugar and sweet chocolate an indispensable part of their outfit. It must not be inferred that the consumption of large quantities of sweets is therefore to be indiscriminately recommended. Sugar consumed and undigested is worse than useless. While Professor Lee recognizes the value of sugar as a partial restorer of working power, his conclusion is that the only adequate restoration for the tired man or woman comes with "rest—and best, rest with sleep."—The Interior.

THE WEATHERCOCK.

(Translated from the Spanish.)

There was once upon a time a beautiful hen who lived at her ease in a courtyard, surrounded by her numerous family, among whom was a young cock, remarkable for his being deformed and lame. This was, nevertheless, the one of her brood whom the mother loved most, as mothers always love those best who need their help.

This little cockerel had only one eye, one wing and one claw, yet he was more vain than his father, who was the bravest and most comely cock in all the poultry-yards for twenty miles around. If the other fowls ridiculed this little cockerel, he thought it was from envy, and said they were angry because he took so little notice of them.

One day he said to his mother, "Listen, mother; I am weary of the country, and am determined to go to court to see the king and queen."

The poor mother trembled on hearing these words. "My son!" she exclaimed, "who has put this folly into your head? Your father has never been out of his own neighborhood, and yet he has always been considered an honor to his race. Besides, where will you find a courtyard like ours? Where is there food more wholesome and plentiful, a roosting-place more sheltered, or a family who will love you better?"

"But then," said the cockerel, "my brothers and cousins are ignorant and vulgar."

"Perhaps so, my son, replied his mother; but hast thou seen thyself reflected in the pond? Art thou not aware that thou hast only one eye and one claw?"

"Since you give me this chance," answered the cockerel, "I must tell you that you yourself ought to fall dead with shame at seeing me in this state. The fault is yours, and no one else's; and perhaps in the city I may meet with a skillful surgeon who can supply those parts of my body which are lacking in me—if not, t here is no remedy; so I shall set forth."

When the poor mother saw that there was no way of turning him from his intention, she said to him: "Listen, at least, my son, to the prudent counsels of thy mother. Beware, I pray you, of passing the churches where there is an image of St. Peter; for that saint is not fond of cocks, and still less of their crowing. Avoid also certain evil-disposed men in the world called cooks, who are our mortal enemies, and who wring our necks before we can utter a shriek. And now, my son, may the protector of travelers guide you. Go and ask a blessing of your father."

The cockerel approached his sire, bowing his head to kiss his claw, and asking his blessing. The venerable cock gave it with more dignity than affection, for this son was not a favorite with him. His poor mother was so much affected

that she was obliged to wipe away her tears by poking her head into a dust-heap.

The cockerel hurried away, flopping his wing and crowing three times by way o f taking leave..

It was summer time, and on arriving at the border of a rivulet he found it almost dried up, and the tiny stream of water happened besides to be hindered by a branch that had fallen into it. The rivulet, seeing the traveler, said to him:

"See, my friend, how weak I am; I can scarcely advance a step, nor have I strength enough to push away t hese troublesome boughs which obstruct my path; neither can I make a turn to avoid t hem, for that would fatigue me too much. You may easily relieve me from this distress by separating them with your beak. In return, you may not only allay your thirst in my current, but you may rely on my services when the rain from heaven shall have restored my strength."

The cockerel answered, "I can, but I will not; why should I become servant to a dirty little brook?"

"Though I am now weak, you shall remember me when you least expect it!" murmured the stream, with feeble voice.

"You certainly do not appear to have drawn a prize in the lottery, nor are you to be compared with the waters of the flood," said the cockerel in a scornful voice.

A little farther on he met with the wind, who was lying almost breathless on the ground.

"My dear little cockerel," said he, "in this world we all need each other's help. Come near and look at me. See to what a state the heat of summer has reduced me—me so strong, so powerful—me who can raise the waves of the ocean—can level the plains of the desert—whose might nothing can resist! The heat of these dog-days has nearly exhausted me, and here I lie languid and fainting. If you will raise me a few inches from the ground with your beak, and fan me with your wing, I shall be able t o take fight, and guide myself to my cave where my mother and sisters, the tempsts, are repairing a cloud which I have torn. There they will give me some refreshment, and I shall recover my strength."

"Sir," answered the ill-natured bird, "you have diverted yourself sufficiently at my expense. How often have you rudely pushed me behind, and caused my tail to open just like a fan, so that I was laughed at by all who saw me? No! my friend. To every pig comes St. Martin's day, and by what I see you seem to be a jester."

Having said this, he crowed three times, and strutting proudly away, pursued his journey. In the middle of a field which had been reaped, and to which the laborers had set fire, there arose a column of smoke. The cockerel approached and saw a small spark which was wandering about amongst the ashes.

"Dear little cockerel," said the spark, as soon as it saw him, "you are come just in time to save my life. For want of food I am at the last gasp. I cannot think what has become of my cousin the wind, who always helps me in these difficulties. Pray bring me a straw to revive me."

"What have I to do with it?" replied the cockerel. "You may die if you choose; it is no concern of mine."

"Perhaps it may concern you some day," answered the spark.

"Oh, no!" cried the perverse bird. "To whom do you talk such nonsense? Take this then—"

And so saying, he covered the spark with ashes; after which, according to his custom, he began to crow, as if he had performed an heroic exploit.

The cockerel arrived at last at the capital. In passing before a church, which he was told was the Church of St. Peter, he placed himself in front of the door, and there he made himself heard with crowing; as much to enrage the saint, as to have the pleasure of disobeying his mother. On approaching the palace, which he wished to enter to see the king and queen, the sentinels cried o ut to him, "Begone!" So he took flight and entered by a back door into a very large hall, where he saw many people coming in and out.

Asking who they were, he learned that they were the king's cooks; but, instead of flying away, as he had been warned by his mother to do, he went in pompously with crest and tail erect. But no sooner did one of the scullions perceive him than he laid hands on him and twisted his neck in a moment.

"Come, I say," said the scullion, "bring some hot water to scald this wretch, that I may pluck him."

"Oh, water, dear water!" cried the cockerel, "do me the favor not to scald me! Have pity on me!"

"Did you take pity on me, you ill-natured fowl, when I begged you to help me as I lay in the brook?" answered the water, boiling with anger, and washing all over him, while the scullions, by way of comfort, soon left him without a feather.

Then the cook seized him and put him on the spit.

"Fire, bright fire!" cried the unhappy bird, "take compassion on my sad case; repress thy heat; soften thy flames, and do not burn me!"

"Rascal!" replied the fire, "how have you the impudence to apply to me after stiffling me with ashes and saying that you wanted no help from me? Come near, and you shall receive what is your due;" and, indeed, not content with browning him, he burned him till he was black as coal.

When the cook saw him in that state he seized him by the claw and threw him out of the window. Then the wind took possession of him.

"Wind!" screamed the cockerel, "oh, mighty wind! Thou that reignest over all, and obeyest none, take pity on me, and lay me gently on some quiet dunghill."

"Lay thee gently, indeed!" roared the wind, whirling him round and round in the air, "not as long as I have life in me!"

So the wind whistled and whirled him about till he deposited him at the top of a belfry; and St. Peter, putting out his hand, fixed him there firmly; and since that time he has remained impaled there, black, emaciated, and stripped of his feathers, except some in his tail. He is soaked by the rain and buffeted by the wind. Now he is no longer called a cockerel, but a weathercock, for every one knows that all these misfortunes befell him as a punishment for his disobedience, his ill-nature and his pride.—Church Standard.

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A DEPENDABLE GIRL.

Mabel Taft was the only girl in school that owned a camera. Sometimes she took pictures at recess and after lessons were over for the day. The children thought it great fun to pose for her.

"Oh, take us playing London Bridge!" proposed Caro Conklin.

"All right," said Mabel, "I will."

This was just before the afternoon session; but by four o'clock it had grown so cloudy that Mabel decided they would have to wait until another day.

"I know I could not get a good picture now," she said, "It is so dark."

"Oh, dear!" mourned Sadie Brown. can't come to school tomorrow. "I'm going to Hartford with mother. Don't take it while I'm gone, will you?"

"No, Sadie, I won't take it till you are here," Mabel promised.

The next day it rained, but the day after that was sunny, and the girls begged for the photograph.

"I can't take it," Mabel said, "Sadie isn't here."

"Never mind," argued Caro Conklin. "She can be in another one. It's a lovely day for it, and all the rest of us are here. Come, do!"

Mabel shook her head. "I promised Sadie I wouldn't."

Caro pouted. "You didn't promise to wait forever," she fretted. "Beside, she didn't propose it, and the one that did ought to have her say."

But Mabel held to her word, and it was a whole week before Sadie and sunny skies came together. Then the picture was taken, and each girl had a print to keep.

Not long after this Caro's grandmother fell sick, and one night after school Caro was sent across the town to her grandmother's home. On her way she met Mabel Taft.

"Oh, come with me!" she begged. "I don't believe I can get back until late, and I'm afraid to go through Veteran Street alone after dark."

"I have an errand to do for mother, over east," Mabel said; "but I'll tell you what—you won't be afraid as far as here; and if you get back first you can wait here for me; and if I'm first, I'll wait for you."

So it was agreed. But when Caro reached the corner on her home walk, there was no Mabel in sight. It was later and duskier than even Caro had anticipated, for she had had to stay to do something for grandma.

"Oh, I'm afraid she's gone on!" Caro said to herself, feeling very much like crying, for she was a timid girl. Then she happened to think of Mabel's picture promise, and she took heart at once. "Of course, she'd have waited," she argued, "'cause she never breaks her word." So she walked up and down in front of the drug store; but the minutes went by and Mabel did not come. "Perhaps I ought not to wait," she muttered. "What if she has gone?" And her heart gave a leap of dismay. Again she cheered herself with the assurance "But, no, she said she'd stay, and she would"—and just then Mabel's trim little figure showed in the darkening cross street.

"I was hindered," she explained.

"I was almost afraid you'd gone on and left me," Caro said, with a joyous squeeze of Mabel's arm.

"Why, of course I wouldn't," said Mabel. "I promised, you know.

Then suddenly Caro realized what a splendid thing it is to keep one's promises, for a friend who does this can always be depended upon.

Caro is learning to be dependable, too, and the picture of London Bridge is an ever-present reminder of the girl who never breaks her word.—Selected.

WHAT MAKES GRANDMA CROSS.

My mamma's gone away today,
And grandma's cross;
My mamma told me to be good.
I've tried to help just all I could.
And haven't done a thing that should
Make grandma cross.

I cleared away the breakfast things
Quick as a fly;
The gravy spilled a little mite,
Although I hugged the platter tight.
But, if I was an "awful sight,"
I didn't cry.

I've been as good as good can be—
But grandma's cross;
I've swept, I've ironed all my clothes,
I've washed the windows with the hose
What in the world do you suppose
Makes grandma cross?

—Sarah Abbey Davis, in Children's Magazine.

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